



SERENDIPITY

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MAY, 1974

VOLUME III, No. 5

35¢

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*Published Monthly by SERENITY SPIRITUALIST ASS'N.
NSAC, P. O. Box 137, Forest Knolls, CA 94933*

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All unsolicited manuscripts must be accompanied by a self-
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VALUE—MAN'S TRUE MIRROR

A lecture given at Serenity Spiritualist Church on April 7, 1974
through the Mediumship of Richard P. Goodwin

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been chosen, "Value, in truth, of course and our levels of in our day-to-day that experience in and acts. When we, we gradually, understanding of

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VALUE—MAN'S TRUE MIRROR

A lecture given at Serenity Spiritualist Church on April 7, 1974
through the Mediumship of Richard P. Goodwin

In speaking this morning on the topic that has been chosen, "Value, Man's True Mirror," we liken this mirror, in which is in truth, of course a reflection of ourself, of our levels of awareness and our levels of consciousness, to the experiences that we encounter in our day-to-day acts and activities. For we all know, I am sure, that experience in truth is the mirror of our own thoughts, attitudes and acts. When looking into this mirror of life known as experience, we gradually, slowly but surely, awaken within ourselves a greater understanding of what it is in truth that we value.

Now man's values may be likened unto the sun. There has never been nor will ever be a day in eternity in which the sun shines exactly in the same way. And so it is with all creation. There is never a moment in which our thought, our attitude, is exactly, precisely the same. The question then arises, what is it that would be in my best interest to value? If what I see in this world and within myself is never exactly the same, then that indeed is indicative that it is not reliable. And so it is, my friends, we do not find reliability in what we call creation or form, for it is never the same and, therefore, it is not reliable. What then is in man's best interest to direct his reliance to? It is called, my friends, by many names. In this understanding, we call it Infinite Intelligence or God or Spirit. That is the only thing that can be relied upon, for it is the only thing that is ever the same in all eternity, though it expresses through forms, and many there are, and that's where all these changes take place, not in the Divine Intelligence, for that is a oneness. It is a security upon which all souls in time will see is the only reliance they truly have. And so, my friends, let us pause to think and let us see what it is in life that we truly have value for. Look over the short span of this earth time and the time you have been aware of it and see how many times in those short years your value has changed. Ask yourself the question, my friends, if a wise decision had been made in the beginning of my thoughts, would my values go through the changes that I have already experienced with them? Of course, the answer is indeed simple and clear. No, there would be no such thing as a change of our value, for we would have chosen in the very beginning the only thing in truth that is valuable.

(Continued on Page 4)

(Continued from Page 3)

Now each day, each week, each year that we express in this life, we go through many, many changes. We are always seeking something and yet it ever seems to escape us. We seek this and we seek that. Sometimes we meet it sooner or later but when we meet, we no longer want it because our values, in the process of waiting, have already changed. So isn't it, my good friends, such a waste of time? Such a waste of energy and such a waste of effort to seek and to chase a rainbow that either you cannot catch or having caught it, you no longer want. Surely, that is not reason; it isn't even logic. And so we ask ourselves the question, that if that is what life is truly all about, then what am I doing here and what indeed is the true purpose of my being?

There is a state of consciousness within all of us that knows why we have come to earth, what we have to learn and where we are going, but it takes a little bit of effort to find that state of consciousness within ourselves. The reason that it takes a little bit of effort is quite simple. The mind, the so-called brain, which is the vehicle of its expression, has decided what is best for it and when man decides what is best for himself, he becomes the living demonstration and the obstruction of the Divine Intelligence, known as God, in directing his life.

Now, isn't it only, truly, common sense that we would pause for a few moments each day that we may become receptive and rely upon the only thing in eternity that is reliable, but we have that choice and that decision to make. As long as we permit our mind to decide what is best for ourselves, then we will guarantee our mind to decide what is best for everyone else. When our soul expresses on that level of consciousness, we guarantee to be robbed of the peace that passeth all understanding. For the law which is demonstrable that like attracts like and becomes the Law of Attachment reveals to us where our values truly are. You see, my friends, we don't need anyone to tell us where we are going because we already know where we are going. When we accept the truth inside ourselves, then we will know where we are, and knowing where we are, dictates where we are going. Knowing where we are also reveals where we have been.

I know that all people do try to value what they call their Divine right to think for themselves. But the sadness of that statement is, as man thinks, he is thinking for himself, not truly knowing himself. He is only the effect of attitudes of mind, of patterns of thought that he has been programmed to by his environment and by his upbringing. Therefore, what we value so much—the right to think for ourselves—
(Continued on Page 6)

THE PENETRALIA;
Bing Harmonial Answers to Important Questions

by Andrew Jackson Davis

Continued from last issue—

Joshua* seemed to satisfy all the professors save the “doctors of divinity” who were astonished and confounded by the profundity of his answers! He manifested the dialect of intuition—a fact, as much owing to the effect of being questioned as to the hidden excellence which sustained the responses. Yea, it is said that the catechumen and doctors were astonished at the answers which they elicited from Joshua! And modern teachers think that only a God-sent and a God-inspired being could do it. One can not but regret the omission, on the part of historians, of questions put and replies received. Because, if doctors of divinity in the days of Joshua were no better enlightened concerning spiritual principles than the same class of our century, we can not but conclude that the “doctors” were greatly astonished a long time before the “profound” was reached.

I think they must have been astounded, and, perhaps, instructed, by the courageous announcement of his reformatory disposition and spiritual mission; not less by his utterance of inbred wisdom and intuitive knowledge, entirely natural to his organization, but far in advance of boys of his age and limited education. In the meantime let us not forget, that it was all elicited by the putting of appropriate questions.

Questions do not always imply a moving of the lips, and a sound upon the ear. Every MAN is a mark of interrogation! His existence summons thought.

In the *Harmonia* you will find this motto—“Spontaneous and profound questions are living representatives of internal desires; but to obtain and enjoy those pure and beautiful responses, which are intrinsically elevating and eternal, the inquirer must consult, not superficial and popular authorities, but the everlasting and unchangeable teachings of Nature, Reason, and Intuition.” When I first wrote this, I did not comprehend it. But I now see that every part of a human being is a question. It asks, “Whence?” “What?” “Whither?” “What our origin?” “What are we?” “What destination?” The bibles and churches are yet monopolizing these questions, and patenting the

*Jesus is the Greek for the Hebrew word “Joshua.”

(Continued on Page 34)

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is the very thing, my good friends, that we are not doing until we, in truth, know ourselves. Not the way we think we are but the way we truly are is what is truth and that, my friends, is freedom. Thank you.

THE QUITTER

Author Unknown

It ain't the failures he may meet
 That keeps a man from winnin',
 It's the discouragement complete
 That blocks a new beginnin';
 You want to quit your habits bad,
 And, when the shadows flittin'
 Make life seem worthless an' sad,
 You want to quit your quittin'!

You want to quit a-layin' down
 An' sayin' hope is over,
 Because the fields are bare an' brown
 Where once we lived in clover.
 When jolted from the water cart
 It's painful to be hittin'
 The earth; but make another start.
 Cheer up, an' quit your quittin'!

Although the game seems rather stiff
 Don't be a doleful doubter;
 There's always one more innin' if
 You're not a down-and-outer.
 But fortune's pretty sure to flee
 From folks content with sittin'
 Around an' sayin' life's N. G.
 You've got to quit your quittin'.

Student's Corner



by Barbara Murphy*

Do you ever sit down by yourself, in a peaceful state, and ask yourself why you do the things you do? For instance, "Why do I respond to others with a lack of understanding?" "Why do I suffer so, when I think someone has hurt my feelings?" Do you sit down and ask, "Why?"

I have sat and asked myself these questions and many more. I was surprised to see that I started getting answers from within. I found that it isn't those people and places outside of us—it's all within.

The things that we hold so dear are the very hardest to change. These same things are also the hardest for us to even consider or ponder. Thoughts are things and some of our thought patterns are so very, very old we don't remember how or when they were formed. Yet, when someone makes an advance towards our old programmed thoughts, we reply in an intolerant way without thinking of what we are doing to ourselves and to that old tired thought we hold so close.

Changes in our thought patterns don't come very easily. It takes much work on our part to change. The best time to start the change, of course, is right now—this very minute because we only have control over this minute. What we do with this minute makes all the difference in our future minutes.

Learn to be free of all the things around and about your universe. Start now and ask yourself, "Why do I feel as I do at this time?" Learn to stop and think, for when you do, you are paving the road to freedom. Learn from what you understand to be truth to you and you will find the light.

VIEWS OF OUR HEAVENLY HOME

by Andrew Jackson Davis

(Continued from last issue)

CONSCIOUSNESS

That every fact, like every question, "has two sides," is, I repeat, indisputable. Human nature is built and endowed upon this principle. And it is because of this foundation and unchangeable principle, operating through a countless number and varieties of methods and degrees, that mankind make such a multitude of curious and conflicting manifestations. A man's mental wheels turn upon jewelled pivots, provided with compensating balance movements, and with every scientific perfection, so that he can make progress in all places and temperatures, and yet no "time-keeper" more often requires overhauling, cleaning, regulating, or more careful conveyance in a pocket warmed and nourished by the heart.

The sunshine of consciousness is lightest and most prismatic when the spirit is king, and rules benignly in the lower kingdom of the senses. Such a mind walks with his Heavenly parents; for his inner life throbs in sweet accord with the Infinite heart. The holy energy of Love floods his private purposes; and there are healing and happiness in the faithful exercises of his will.

But such delights cannot be experienced except for brief moments, often with painful and lengthened intervals between, because of the *storms* to which the consciousness is subject from the universe without. An interior communion, undisturbed for sixty consecutive minutes, would, I fully believe, unsettle the mind and disarrange its necessary and just relations to this sensuous life. Hence the storms which howl and break in such wild violence upon our daily and hourly pilgrimage. Of the existence of a spiritual universe we know in the delightful depths of a *feeling* (which is flooded with ineffable recollections), even while oppressed by uncontrollable circumstances, or prostrated by the energy of opposing wills and conflicting associations.

Consciousness is twofold in its constitution and manifold in its practical operations. Sensitive persons, because of this conscious doubleness in commingling and indiscriminate exercise, sometimes seem to act or speak hypocritically, or to practice duplicity and "double dealing," in ordinary intercourse with their fellow-men. Thus the very spiritual mind is not unfrequently, also, a very weak and va-

(Continued on Page 14)

Visitors Views



"I felt an inner light of joy and serenity following last week's services. I know my church and I have come to an understanding. How can I describe this feeling? It's a joyfulness, a strength, an inner light, a wonderous calm that pervades my being. Thank you God and Serenity."

"Each time I attend Serenity Church another truth is brought to me. The opening prayer brings a new slant always."

"I very much enjoyed my second visit here. I also enjoy the warm feeling that is present. Thank you for helping me realize my aspirations." L. J.

"I got a lot from everything—the healing, the talk, and the messages. Thank you."

"Once again I was very fulfilled for today's service. It truly gives me warmth and beauty."

"Prior to my long absence in coming here, I enjoyed your services and believed the teachings of Serenity. Many things have occurred in the past few months, which did not enable me to continue coming. However, I want to start again."

"To me the church is an inspiration to anyone with an open mind and heart. I feel that anyone who attends the church can benefit in understanding and that they can definitely, if never before, feel their soul for once in their life. To feel your soul is a beautiful experience."

"I thought the service was very enlightening. I enjoyed it very much. The group is very warm and friendly." J. B.

"The service was well organized and delivered with dignity. I thoroughly enjoyed it."

SPIRITUALIST DICTIONARY

Inspiration:

From a study of mediumship it becomes clear that certain information is received from unknown sources. This is an act of drawing-in mentally which parallels the physical concept of the drawing-in of breath. It has become customary to apply this word to cases where a person is merely encouraged by some other person or object on the physical level. Thus we say that an artist is 'inspired' by a scene, or that the mass of people are 'inspired' by a leader. Yet the Spiritualist idea of a mental indrawing from higher sources, is justified by the results of inspirational speaking, writing and drawing, often of a high standard, which mediums often perform without training or natural ability in that field.

Shinto:

Former monotheistic state religion of Japan (late eighteenth to nineteenth century), which tried to supplant Buddhism. Meaning 'the way of the Gods' it centred around the divine authority of the sovereign Mikado, reminiscent of the older Roman ruler-worship. One of its sects, the Tenri Kyo, bears a remarkable parallel to the modern phenomenon of the founding of Christian Science in the West, through the revelations of Maekawa Miki, a woman who became a faith healer, and also wrote two sacred books published in 1867 and 1875—the same years in which Mrs. Eddy's famous books were produced!

Transcendental Music:

Beautiful, unaccountable sounds of instruments or singing, a phenomenon which has been noticed at deathbeds and funerals.

Extra Temporal Perception (E.T.P.), E.S.P.:

Through time, as well as distance in space.

REASON IS THE
UNOBSTRUCTED FLOW
OF THE DIVINE
INTELLIGENCE KNOWN
AS SPIRIT EXPRESSING
ITSELF.

—The Wise One

PRAAYER FOR SPIRITUAL HEALING

*I ask the great Unseen Healing Force
To remove all obstructions
From my mind and body
And to restore me to perfect health.
I ask this in all sincerity and honesty
And I will do my part.*

*I ask this great Unseen Healing Force
To help both present and absent ones
Who are in need of help
And to restore them to perfect health.
I put my trust
In the Love and Power of God.*



Healing Hands

by Hazel Field*

When you enter a healing chapel you should be aware that a peaceful, open-minded attitude will help the Spirit doctors to heal you. Stop and pause to think of peace before entering and you will be doing your part to attain a healing. After tuning in on peace, your mind is stilled and a restful feeling will come over you; this is when the Spirit doctors, through the healers, can help you.

The power is ever present in the healing chapel and when the patients do their part, they will benefit.

Let the music calm you and bring you to think peaceful thoughts. Tune in to the peace that is within you, for you and you alone can do this. The Spirit doctors want to help all who come in to receive healing and can do so if you, as a patient, do your part.

EDITOR'S NOTE—

The Sentinel extends its appreciation to the many students of the Serenity concept of Spiritualism who contribute their articles to this magazine, sharing their understanding with our readers. Student articles are recognized by an asterisk (*).

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cillating mind, judged by the standard of an ordinary, well-balanced intellect. But the injustice, not to say cruelty and diabolism, of such a judgment, becomes most apparent and insupportable when coupled with religious prejudices and social ostracism.

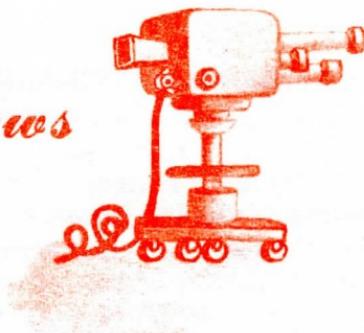
The writer's experience is grounded in a long exercise of the spiritual side of consciousness. He has attempted to live in both worlds naturally and healthfully; not, however, at the same moment and in the same hours, but at different moments and in separate hours in the same day; and his attempt has been crowned with a large, grateful, delightful measure of success. But a certain and complete failure invariably succeeded every ambition to *exist consciously* in both worlds at the same time. "Never attempt to do two inconsistent things at once," is a motto you will find at the foot of the altar in my experience and need I say that *obedience* is with me an act of pure religion?

Ambitious religionists, vainly attempting to take the kingdom of heaven by violence, have brought destructive *storms* far and wide over the stretches of their consciousness. It was with a kind of psychophonic listening that Wordsworth's internal ear caught "the still sad music of humanity;" but what think you would have happened to him had he attempted, at the same sublime moment, to have heard the barking of his favorite dog and felt the gratification of eating a tender-loin steak?

Shall I say to church people that they are culpably ignorant of human nature? And that, consequently, they do not comprehend the true foundation of the religion of eternity? And may I also say to Spiritualists that they do not obey the pivotal principle of consciousness? And, therefore, that they fail day by day in reaping a harvest of imperishable riches from the fields of their immense opportunities? They are drifting oceanward without a chart, and many are speeding upon narrow and dangerous voyages without a reliable pilot.

The sunshine of consciousness is delightful, with "the pure in heart." Opening of the interior *feeling* to a full and free communion with eternal principles, is the only door, swinging on golden hinges, which admits the traveller to the immediate presence of the infinite Father and Mother. All outer search after the Ever-lasting Centre will fail of complete comfort to the searcher. Facts to the senses, or even the hidden facts of consciousness, are fruitless unless their "inner life" is seen and heard and felt. To those who thus *see and hear and feel*, the dark luxuriance of the Diakka-Land and the flowering glories of the Summer land alike seem beautiful manifestations of the Infinite Wisdom.

News & Views



by Duncan Robertson*

The April issue of *Psychology Today* has an in-depth look at the power of the placebo: sugar pills. According to the article by Fredrick J. Evans, studies are showing that chemically ineffectual "medicines" can be greatly instrumental in reducing pain, dependent upon the belief of both the patient and the administering doctor. In a double-blind study (neither the patient nor the doctor knew that some in a control group were receiving placebos instead of the drug they believed to be receiving), the placebo was found to be 56% as effective as morphine, 54% as effective as Darvon, and 54% as effective as aspirin. "In other words, the effectiveness of a placebo compared with a standard dose of a specific drug administered under double-blind circumstances is about the same, no matter what the drug." The effectiveness appears to be directly proportional to the belief in the apparent effectiveness of the drug that the doctor and the patient think they are using. If the doctor believes the drug to be mild, the effects of the placebo will be mild; if he believes the drug to be strong, the effects of the placebo will be strong.

According to an independent agency an increasing number of Americans now believe that the Devil exists. The study by the Center for Policy Research shows that belief in a source outside of oneself which is responsible for all of an individual's problems has risen approximately 11% in the past nine years. The research group attributes the increased belief to a mood of uncertainty and stress—when things seem to be falling apart and resources seem limited for coping with the problems.

(Continued on Page 17)

A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT

by E.W. & M.H. Wallis

Continued from last issue—

In all such cases the messages—including those which present statements of matters of fact of evidential value in establishing the identity of the spirit—should be judged on their own merits by the usual standards, and should not be accepted reverentially as true and authoritative simply because they come from an excarnate human being. If the thoughts are wise and helpful and the diction clear and forcible or beautiful, then such writings are worth keeping for their intrinsic value.

Progressive Development

Many mediums pass through different phases in the course of their development. At first they obtain tilts, possibly raps; then their hands are moved and they write; subsequently they are unable to keep their eyes open and they fall asleep. They are sometimes compelled to make 'passes' over themselves and others; they know what they are doing, but lack the power to resist or prevent it. Their next impulse is to try to speak, and they gurgle and gasp and make inarticulate noises; or shout, laugh, cry, or sing, and probably finish by talking some jargon which may be an unknown tongue, or merely a series of sounds without meaning. By-and-bye they are more deeply entranced and are impelled to utter a prayer, or make a short speech. Probably some spirit claims to relate his experiences, and impersonates his death-scene more or less successfully. A number of spirits may control the medium in rapid succession, being unable to 'hold the fort' for more than a few minutes each. As time passes the entrancement deepens, and one or two spirits claim to be 'guides' and begin to direct proceedings from their side. Addresses are given in the trance or semi-trance state, and then the return to more normal mediumship begins. In some instances the eyes open and refuse to shut; the medium becomes more conscious while speaking; and finally the exalted, inspirational stage is reached. The medium attains the 'superior condition' and is now able to normally employ his psychic energies, and, as a clairvoyant, clairaudient, psychometrist, healer, or orator, can intelligently exercise his natural abilities, assisted and stimulated in the work by his spirit friends. He thus enters into self-possession and reaps the aggregate educational results of his past abnormal experiences. The fruits of the co-operation

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The California Board of Education has voted to continue the separation of science studies from other "philosophic and religious considerations" of creation, apparently ending a long effort by a minority of board members to give the Biblical theory of creation equal billing with Darwin's theory of evolution in science textbooks.. The Genesis explanation is still slated for mention in the social science textbooks, however.

IT ISN'T THE CHURCH—IT'S YOU

Author Unknown

If you want to have the kind of a church

Like the kind of a church you like,

You needn't slip your clothes in a grip

And start on a long, long hike.

You'll only find what you left behind,

For there's nothing really new.

It's a knock at yourself when you knock your church;

It isn't the church—it's *you*.

It's really strange sometimes, don't you know,

That things go as well as they do,

When we think of the little—the very small mite—

We add to the work of the few.

We sit, and stand round, and complain of what's done,

And do very little but fuss.

Are we bearing our share of the burdens to bear?

It isn't the church—it's *us*.

So, if you want to have the kind of a church

Like the kind of a church you like,

Put off your guile, and put on your best smile,

And hike, my brother, just hike,

To the work in hand that has to be done—

The work of saving a few.

It isn't the church that is wrong, my boy;

It isn't the church—it's *you*.

Serenity Church Builders

GOAL: \$540,000

JANUARY 1973 TO DATE: \$10,100.29



We gratefully acknowledge gifts made to the Serenity Church Building Fund. Donations and pledges may be made payable to Serenity Spiritualist Association. Contributions are deductible for income tax purposes.

The Living Light

In this new book are the wonderful teachings of the Old Man, which were given as progressive lessons to a class in spiritual unfoldment through the Mediumship of Richard P. Goodwin. It has been nine years since the beginning of the Old Man's instruction directly through trance-voice. Again and again we are introduced to a continuing and tantalizing series of new subjects, lovingly explained and carefully attuned to our understanding.

The Old Man (we are never told his name) is one known as a Teacher of Light. He is a fine teacher; in a hundred ways he intertwines his allegory, progressive explanation, unfolding exercises and timely references to reach many levels of individual minds. "Think more often and think more deeply," he tells us.

In "The Living Light" he makes clear that his lessons are not dogma, creed or a narrow way, but his beautiful form of instruction to aid us in our own individual progression.

"The Living Light" is unique, the first and fresh expression of the individual understanding of a Great Teacher from other dimensions, understanding developed in him in centuries of study in higher realms. The lessons to be perceived are not new; they are very old, but they are alive and new to certain levels of our being. This is why they are given now, in our time, for those who seek. The way is not easy, but it is beautiful. In this book, gently taught in simple, direct language is a course of study and continuous inspirational and directive reading, for the study of the unfoldment of the spirit and psychical awareness, the Divine spark in every man.

Selected Passages:

"You are never left without choice. You may take the experiences and grow thereby or you may try to push them out of your lives and have them return in another way and another day. Our adversities are indeed our attachments and it is a great truth that intolerance guarantees the thing intolerable."

"The Living Light" is invaluable, timely, and meant for everyone. Order now your copy of the limited deluxe first edition "The Living Light." \$10.50 per copy, plus \$.30 handling and mailing. Mail order to:

Serenity Publications, P.O. Box 137, Forest Knolls, CA 94933

(Continued from Page 16)

are seen in the marked increase of the medium's normal power and ability.

Psychical Susceptibility And Mediumship

A medium is necessarily extremely susceptible—as susceptible as a needle trembling to the Pole, and quivering to the slightest disturbing cause; and hence, unless cautious and guarded, is liable to be imposed upon.—Hudson Tuttle.

When we come to deal with the development of mediumship in Part Two, and the cultivation of psychic powers in Part Three of this 'Guide,' we shall treat more fully of the methods for eliciting the susceptibility to spirit influence and the normal exercise of psychic gifts, and therefore present these branches of the subject at the present time in their general bearing only, leaving the more specific elaboration for the later sections.

Clairvoyance, psychometry, and magnetic healing are frequently developed in mediums by spirit operators, but all those who possess and employ these powers are not of necessity mediums—any more than all orators, singers, and writers are of necessity inspired or controlled—they may or may not be. Those who are naturally sensitive can themselves cultivate and use these faculties, or they may be assisted in that work by excarnate intelligences.

The Rev. Dr. R. Heber Newton says: "There is something in that strange power by which a man can read the past on a lock of hair or a scrap of handwriting. These are the new powers entering into the life of man, as man enters into the life of spirit. Whereas, a few years ago those powers were the belongings of but a few—the mystics and the sages—they are now coming within our ordinary humanity. It is the coming of the Kingdom of God among men."

Mediumship And Psychometry

There are two kinds of psychometry, the passive and the active. In the passive phase the recipient simply waits to be acted upon by the influence, and registers the impression produced; but in the active stage the psychometer pushes out on an exploration on his own account, determined to wrest from the soul-world its secrets. He not only seeks the information, but obtains it by becoming under consideration.



Cook Book Capers

by Edie Faubel*

EDITOR'S NOTE—

Please accept our apologies....we left out a very important ingredient in the Oatmeal Cake recipe (April issue)! Under the 'Mix together' portion of that recipe, please include 1½ cups boiling water.

GRANOLA

6 cups uncooked oatmeal	1 cup chopped nutmeats or slivered almonds
½ cup brown sugar	1½ tsp. vanilla
¾ cup wheat germ	½ cup raisins
½ cup coconut	½ cup vegetable oil
1/3 cup sesame seed	
1/3 cup honey	

Heat oats 10–20 minutes in a 350° oven. Combine with rest of ingredients. Divide into two parts. Pat into two cookie sheets. Bake in a 350° oven 20–25 minutes. Stir often, as it burns easily. Store in tightly covered jar in refrigerator.

COTTAGE PUDDING SAUCE

1 cup sugar	4 Tbsp. butter
2 Tbsp. cornstarch	2 tsp. vanilla or
2 cups boiling water	lemon extract

Mix sugar and cornstarch; add water gradually, stirring constantly. Boil 5 minutes. Remove from stove; add butter and flavoring. Pour over cake that has been cut and placed in individual dishes. An excellent way to use stale cake.

INVOCATION

O Spirit of Infinite Love and Tenderness, we lift our hearts in grateful assurance that in answer to our aspirations, strong and wise and lofty spirits will come to guide, direct and guard us. The yearnings of our hearts to do, to work, to serve, must ever be of some service in the world. The desire to create something of happiness and peace and joy in the troubled hearts of those who suffer, must ever find its answer in a better life, a better order in the community, a more spiritualized people. Though sometimes the shadows fall across our pathway and the light is shut away from us and we see only dimly the steps we are to take, yet we know spirit power is guiding us, that the love of our spirit people is supporting and sustaining us. Wherever there is a heart that aches, wherever shadow brings tears of sadness or distress, there may we go, and with this truth of the tender love and ministering spirits bring understanding, love and joy. Amen.

TRUE RELIGION

Progress in personal morality is possible for every human being and to aid in this progress is the aim of all true religion.

Let us labor until there shall be a grand unison of efforts toward a common goal, whose achievement shall uplift the race, whose coming shall send gladness to the hearts of those who are weary and heavy-laden.

Work is an element in developing our spirits, when done with fidelity and purity of purpose; therefore, work enters into the results of all true religion. Yea, work is a joy, both for the doer and the person for whom it is done, when it is consecrated by brotherly-love.

Such work bears an invisible flower and fruit—the flower and fruit of character, of real accomplishment, of true religion. True religion encourages men to mutual helpfulness, to generosity and to kindness in word and deed.

Under its influence we are led to stretch a helpful hand to those who are bruised or broken—to make sorrow more endurable and temptations easier to conquer.

BENEDICTION

May the light of truth shine in your lives and the potentialities of spirit unfold, that you may realize through your inner consciousness, your at-one-ment with Infinite Intelligence. Amen.



Busy Bees

by Bee Dorbandt*

Ivamay Stockwell, Secretary of the CSSA, was guest speaker on March 24th at the Brotherhood Spiritualist Church, Alameda. The new time for their Devotional Services is Sunday at 11:00 A. M. Mr. and Mrs. Dubois invite you to attend their church when you are in their area.

The pre-Easter Bake Sale held at the Tiburon Board Walk on April 13th was a sell-out, as usual. The Bake Sale on May 11th will be held at Lucky Store, Northgate 3, 400 Northgate Plaza. If you are hungry for home-baked breads and other items, plan on visiting us. If your heart prompts you to contribute cookies, candies or other home baked items...we will indeed be grateful for your contribution.

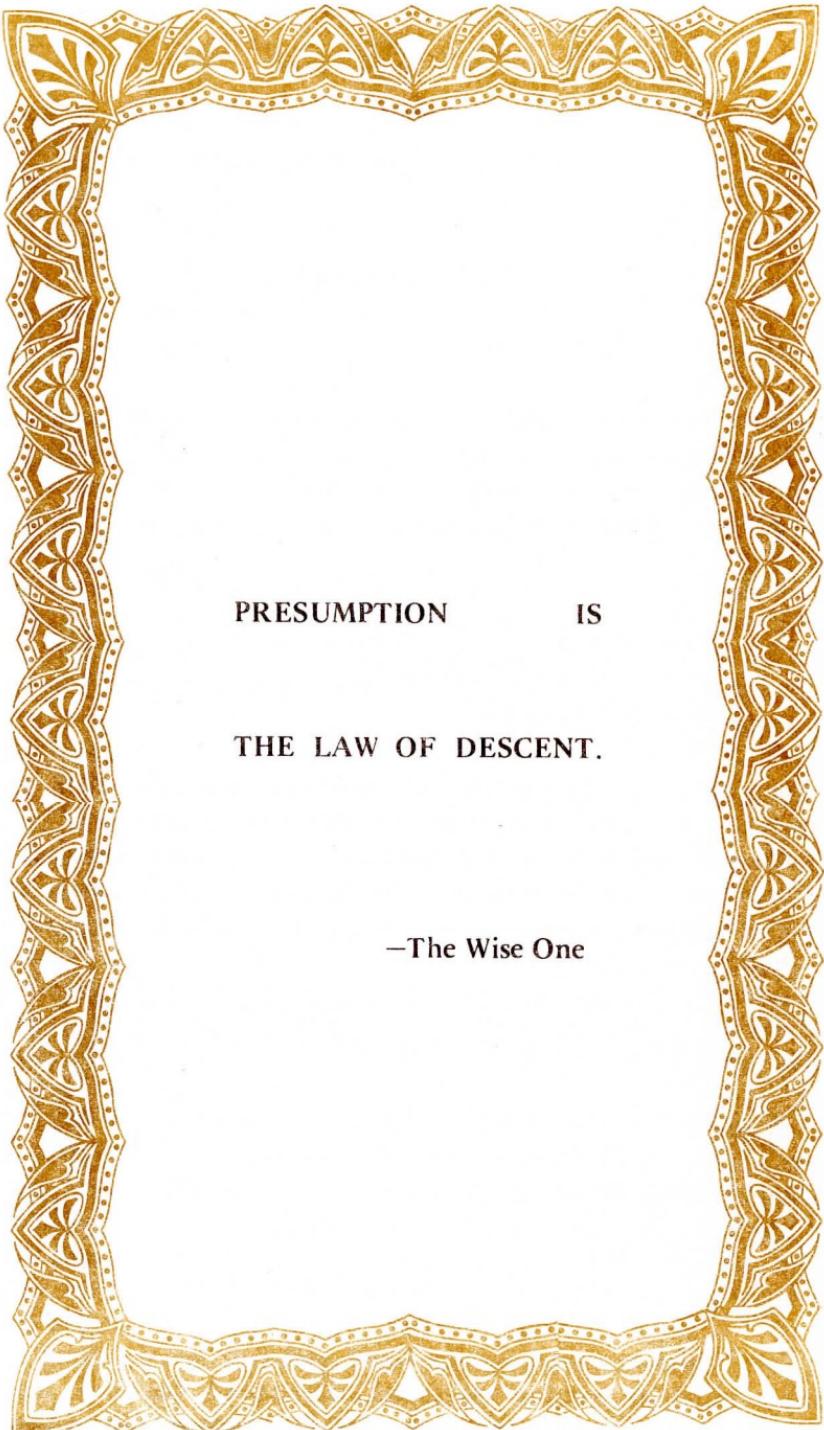
Our Dinner-Socials are becoming more exotic — the April 20th dinner "A Night In The Orient" was spectacular. . .the decorations were beautiful and the food mouth-watering. We are anticipating more of the same delicious food for our May Social "A Dutch Treat", to be held on May 18 at 6:30 P. M. celebrating the 3rd Anniversary of our church. Plan to be with us—it is a treat you won't want to miss. Make your reservations at the church office (924-4422) or see one of the workers after the Sunday Devotional Service. Our activities are for the purpose of sharing the Living Light Philosophy with those who are seeking a better way to live.

We have learned that our Raggedy Ann and Andy Dolls are going places—four of them recently went to Switzerland and Australia as gifts for children in those countries. Our Ladies' Guild and Men's Club are making lovely hand-crafted articles for sale year-round and at our annual Bazaar. If you are interested in hand-made afghans, rugs, pot holders, etc., please let us know. We meet every Tuesday night at the church office.

We speak of our Building Fund and activities to raise funds for it, but our Spiritual Awareness Classes are helping to build a fund of spiritual resources that will help us to become aware of the universe about us. The second-quarter starts May 4th. If you wish to register, please do so as soon as possible.

DECLARATION OF PRINCIPLES

1. *We believe in Infinite Intelligence.*
2. *We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.*
3. *We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion.*
4. *We affirm that the existence and personal identity of the individual continue after the change called death.*
5. *We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.*
6. *We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."*
7. *We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.*
8. *We affirm that the doorway to reformation is never closed against any human soul here or hereafter.*
9. *We affirm that the Precept of Prophecy contained in the Bible is a Divine attribute proven through Mediumship.*



PRESUMPTION IS

THE LAW OF DESCENT.

—The Wise One

BECOMING A SPIRITUALIST

Triumphant Living
by H. Gordon Burroughs

(Continued from last issue)

What I am trying to impart is this: Forget for the moment traditions; but in forgetting traditions, choose from the lives of the past philosophers those things which were true, which built character, which made for perfection, which have been of assistance in the evolution of the human race, and which have placed us where we are today. Let the example of their lives be the inspiration and the foundation upon which we build a structure for the future in which God will play His part. After all, God needs agents upon the material plane, and His agents are you and I.

Let us do the bidding of the Father, of whom we are a part. Let us recognize that there is no barrier between the two expressions of God's eternal life. Death, so-called, is merely an open door, a covered bridge from Life Here to Life There. Though there may be a brief darkness, remember that the "good mornings" of welcome are heard in the afterlife before the "farewells" are hushed in this life. Reunion becomes a fact in that unbroken circle, in God's real country, of which this earth is only a replica.

So may peace come into our hearts. May ours be the constant association with those we love here and those we love over there, not taken away but just separated for a moment. And when we have grown to the consciousness of that constant association, may ours be the realization of God's ever-present eternity.

Until the world has learned justice, until it knows the beauty of living with God and the Law, until men have risen to that consciousness, the conditions that we are now facing and passing through we shall face and pass through again. The lesson must be repeated over and over until every human being has learned to be good and to give good, not through fear, but because of the joy, the ecstasy, the light of love, the peace that we find in being good and in knowing God's association with us in all that is great and lofty and true.

Know this, and in meditation and silence express the sincere desire, the hope; and because of the justice of law, the prayer must be answered at the right time, under grace, and in perfect ways.



Lest We Forget

Adkins Family
 Florence Becker
 Black Hawk
 Dean Cavender
 Orvil Cavender
 Vera Cavender
 Harold M. Goodwin

Isa A. Goodwin
 Alexis N. Krivor
 Martini
 Mike
 James Pearce
 Poika
 Margaret L. Walker

To send a helpful thought of joy and light to those you love who have passed to the higher life, list their names in this column. Donation of one dollar per name.

THE A. B. C. OF SPIRITUALISM

by B. F. Austin, A.M., D.D.

60. Why are the Clergy silent on a theme of such wide-spread interest and one so vitally connected with religion?

Clergymen address congregations every Sunday that are divided on this question. In every congregation are found people who believe in the truth of Spiritualism and commune with their arisen friends in the home circle. Many others in the congregation are, through ignorance and prejudice, opposed to Spiritualism. Hence for the Orthodox minister to take a stand, for or against, Spiritualism is to encounter criticism, and possibly, opposition.

61. Are there other reasons for the Silence of the Clergy on Spiritualism?

Doubtless there are many other reasons and among them we may mention:

1. Many ministers actually believe in the truth of Spirit Return, but fear to take a stand that may possibly mean the loss of their pulpit and salary. Many ministers are good for very little in this practical age except ministerial work. They fear to launch their bark upon an unknown sea.

2. Many clergymen who suspect the truth of Spiritualism are afraid to voice the silent belief of their hearts openly, and content themselves with preaching many distinctive teachings of Spiritualism under the cloak of their own religion. Nearly every funeral sermon by orthodox ministers today contains more or less of the distinctive teachings of Spiritualism.

62. Are the clergy of today justified in being silent on the subject of Spiritualism?

No. A subject that is so much in the thoughts of the people today, upon which so many enquiries are being made, one so vitally connected with the happiness of the people, one so closely related to the teachings and practices of the early Christians, ought to receive full and fair treatment in the pulpit.



Poet's Pen

My Mother's Garden

*Her heart is like her garden,
Old-fashioned, quaint and sweet,
With here a wealth of blossoms,
And there a still retreat.
Sweet violets are hiding,
We know as we pass by,
And lilies, pure as angel thoughts,
Are opening somewhere nigh.*

*Forget-me-nots there linger,
To full perfection brought,
And there bloom purple pansies
In many a tender thought.
There love's own roses blossom,
As from enchanted ground,
And lavish perfume exquisite
The whole glad year around.*

*And in that quiet garden—
The garden of her heart—
Songbirds are always singing
Their songs of cheer apart.
And from it floats forever,
O'ercoming sin and strife,
Sweet as the breath of roses blown,
The fragrance of her life.*

—Alice E. Allen

Man-Making

*We all are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.*

*Why build these cities glorious
If man unbuilded goes?
In vain we build the world, unless
The builder also grows.*

—Edwin Markham

Living

*To touch the cup with eager lips
and taste, not drain it;
To woo and tempt and court a bliss—
and not attain it;
To fondle and caress a joy,
yet hold it lightly,
Lest it become necessity
and cling too tightly;
To smother care in happiness
and grief in laughter;
To hold the present close—
not questioning hereafter;
To have enough to share—
to know the joy of giving;
To thrill with all the sweets of life—
is living.*

—Unknown

FABLES FOR YOUNG AND OLD

THE FARMER AND THE NIGHTINGALE

There was a Farmer who worked so hard every day that he always retired very early. And every night he was lulled to sleep by the song of a Nightingale outside his window. One night as he lay in bed listening to the bird, it occurred to him how very much he depended on it. "If the Nightingale decided to leave," he thought, "I might never be able to sleep again."

So the next day he set a trap, and that night the bird flew into it. The Farmer hurried out and grabbed the bird and placed him in a cage.

"How could you do this to me?" the bird pleaded. "Think of all the nights I've sung to you."

"I'm thinking of those nights," said the Farmer, "and I want to make sure there are many more!"

"But I can't sing in a cage," said the Nightingale. "I have to be free!"

"You must learn," said the Farmer.

"I'll make a deal with you," the Nightingale said. "If you'll let me go, I'll tell you three great truths that every man should know."

This idea appealed to the Farmer, so he set the bird free. The Nightingale flew to the branch of a tree and breathed a long sigh of relief.

"Well," said the Farmer, "let me hear the three great truths you promised."

The Nightingale, with a devilish sparkle in his eye, said, "Never believe a captive's promise. Keep what you have. And never cry over what is gone forever!" And the bird quickly flew away into the night.

—Leave Well Enough Alone—



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EVER-RECURRING QUESTIONS

by Andrew Jackson Davis

QUESTION: "Do you regard the present manifestations of spiritual intelligence and power as soon to cease, or will they change into some other forms?"

ANSWER: The mysterious phenomena of this day, like those so-called miraculous transactions of all departed ages, came among men unsought and unlooked for. They are designed to indicate the existence of a law in man's spiritual constitution. Science has made accurate and curious discoveries amid the mysterious and occult departments of matter. But the great mass of the human race is yet immersed in thick darkness with regard to the law of immortality folded within the dreamy individual chrysalis of this existence.

These modern manifestations we regard as notifications served upon mankind—saying that the chrysalis of ignorance is about to yield up the life that is in it; that the Good of the Universe has not introduced abnormal phantasms to mislead and distract earth's children; but, on the contrary, we believe that the benignant purposes of the invisible heavens shine through the spontaneous and unfortuitous phenomena of the present day. And we also believe that, as soon as the world's attention is reverently attracted to the cardinal truths of man's immortal destiny, the most of common Spiritual phenomena will be withdrawn for a period.

QUESTION: "What is the origin, mission, and influence of thought? This is an interesting subject to me, and I would be pleased to know your thoughts relative to it."

ANSWER: The human mind is like a lake of living water. Its encompassing margin is the human body. The streams and rivulets, that flow in from the surrounding country, are the senses. The fruitful trees and flowering plants upon its margin are the external objects of attraction. When there is no atmospheric agitation, there are no waves—no thoughts—and the lake slumbers in dreamless tranquillity; but let one breath of wind (sensation) stir the overhanging foliage, and instantly the rivulets throb and the lake vibrates with wavy commotion.

The influence of pure thought is like the breath of heaven upon flowers; while low thoughts fall like the vapors of pestilence. They blast the beautiful, like shafts of lightning.

(Continued from Page 5)

answers. But we are not to consult superficial authority; we must find the answers in the sphere where the questions originated. And yet we can not work for ourselves, except by proxy. No man can answer himself, though he can satisfy his brother. On this principle, "shoemaker's wives and blacksmith's horses go unshod." Physicians, when sick, need physicians. It will not always be thus. Men will be more self-containing when better cultivated; or, when they know how to USE *things and ideas*, without the discount of *diminutions* and *exaggerations*—wherein we find error, so called, and the superficialities of our pilgrimage.

If you will read the circumstance of the world-renowned "Sermon on the Mount," you will observe that the preacher "opened his mouth, and taught," as if he was answering questions. The multitude followed him. They were asking for his replies to thoughts in themselves. Each man was a question; an organic interrogatory! Had they been so many sheep or cows, do you suppose that his soul would have felt questioned. His best words are responses to questions put to him.

The most important question, in all the record, was put by Pilate. After interrogating Jesus on the subject of his kingship, &c., Pilate asked—"What is Truth?" The account stated, that, "when he had said this, he went out." Therefore, it has ever since remained an open question! We must regret, for the sake of mankind, that Pilate did not procure a reply. What a vast world of dogmatism it would have prevented! Catholic and protestant priests have patent replies, fixed as words of Fate. What a mass of theological conjecture rests upon this omission on the part of Pilate! And besides, the world is left in skepticism as to the kind of truth the Ruler referred to: legal? historical? geological? or theological? Since the question was not answered by Jesus, every soul should then consider itself questioned, and reply as best it can.

Great mountains of gold are far less valuable to mankind, than the discovery, that the power to put a question presupposes and guarantees the power no less to answer it. I affirm that Pilate possessed the power to answer his own interrogatory. But, as it is a law of Nature that the acorn shall precede the oak, even so, and by virtue of the same law, do questions oft-times long precede their answers. If a soul can summon no power to satisfy its questionings to-day, or during this generation, nor yet in the next hundred years, the time will none the less surely come when it may do so with ease—and not only so, but realize an ability to ask for greater knowledge and higher wisdom; to find which, the mind will consume the hours of eternity as they roll round the wheel, and continue thus its happy progression toward the unattainable Infinite.

(To be continued in next issue)

(Continued from Page 5)

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(To be continued)

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